

PRANAM



ANANDA MARGA · SYDNEY SECTORIAL NEWSLETTER · NOV '78

THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI

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om shanti shanti om

"There is an essence of life, we call it dharma - the characteristic of something is its dharma and the dharma of humanity is to realise the ultimate self, the one - individually and collectively. So you can say I have a burning desire that is expressing itself externally as well as internally. Incense at the feet of the Lord, a grain of sand in His footprint. By the grace of all-mighty Brahma He is allowing this act of devotion - a return to the source. The fact that this act is also serving humanity is thanks to His characteristic self, His dharma. Brahma does everything for the benefit of all."

"If one person in this world is suffering then I also suffer. Every moment a child dies of malnutrition, the part of me that is Cosmic Mother also dies a little. So with the last breath of my life I declare war on the forces of immorality that are ransacking our earth today. It is not an idle protest or a small voice. Others will hear the call, recognise it and answer."

"I go into the very essence of life. Where my friends and loved ones are, in their most intrinsic form, there I will be, in the stillness of eternity, in the pure and formless body of Brahma. I go to my Beloved, the One behind the drama that we live in and call reality."

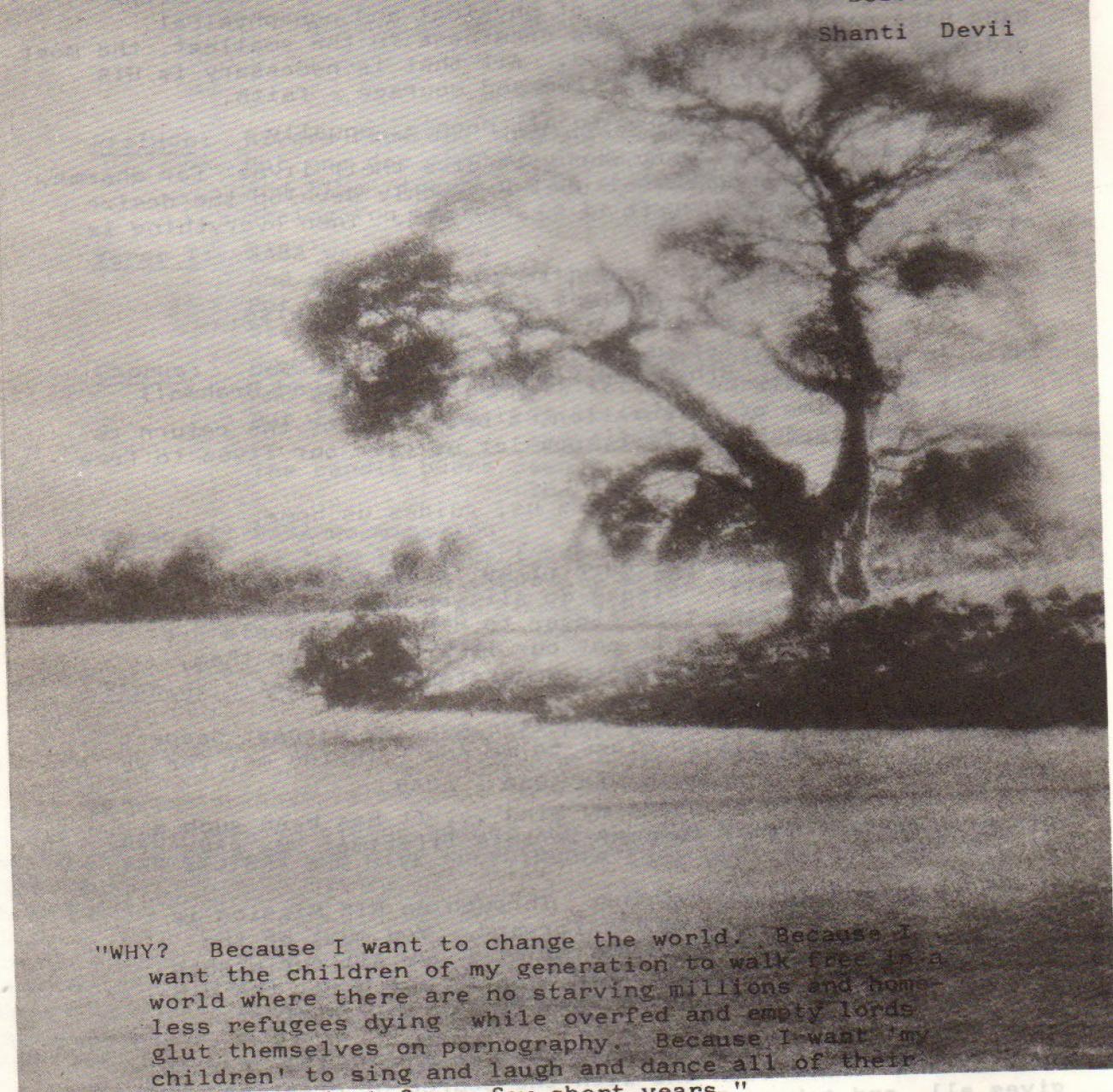
Have courage! It is not necessary to be a great saint or a realised soul - if only you could see me now you'd realise HIS greatness even more. I'm so mundanely human! No great spiritual awareness, or supra-mundane experience. Tantra to the end and hoping, trusting in HIS Name.

BABA NAM KEVALAM

At Your Feet

Beloved Lord

Shanti Devii



"WHY? Because I want to change the world. Because I want the children of my generation to walk free in a world where there are no starving millions and homeless refugees dying while overfed and empty lords glut themselves on pornography. Because I want my children to sing and laugh and dance all of their lives, not just for a few short years."

WITH THE LORD

Dhruva

Recently I was blessed by having the Lord's Darshan in Patna and I thought it would please you if I related some of my experiences with Him. Actually the pleasure is mine also for it is most blissful to recall these experiences.

Although things may have now changed, BABA's daily routine (as far as I was aware) when I was in Patliputra, was to hold General Darshan in the morning and Special Darshan in the evening. Before the morning Darshan BABA would take one or two people in field walk with Him. The same was repeated in the evening before Special Darshan. Also before morning Darshan BABA would have meetings with senior workers, taking reports from them and would conduct P.C. (Personal Contact), as well as have two brothers dance Tandava before Him, once in the room where He conducts P.C. and once before Him in General Darshan. Each afternoon, BABA would also have two brothers dance Kaoshikii Nrtya before Him at His residence.

General Darshan (G.D.) is held at the jagrti in Patliputra Colony which can accommodate many people. While I was attending G.D. there were anything up to 60 people attending and sometimes as few as 20. Special Darshan (S.D.) is held at BABA's residence on the verandah

of the house (although once it was held on the front lawn). Less people attend S.D. as the verandah can only accommodate a few people and it is also held quite late in the evening. (It begins around 9:45pm)

BABA is walking more freely now and only takes a little support (although probably by now He's sprinting around - His recovery has been quite miraculous). His body is big and has the same proportions as it used to. His hair is quite dark now. His skin is very smooth. If you look into His mouth you can see His third set of teeth coming down (although I was told that BABA has said He will stop growing this third set of teeth because people are accusing Him of wanting to look youthful again).

Naturally during the six days I was in Patliputra I attended every S.D. and every G.D. there was.

In G.D. BABA would give His discourse in English then in Hindi. Sometimes He would give it only in English. BABA has been stressing English much lately. I am told that He now talks to all workers in English when He meets with them and insists that they reply in English when answering Him. Apparently He has said that

all Margiis should know English even if it is poor broken English.

The way in which BABA delivers G.D. is quite amusing. Firstly He would lean to the right side of the cot while giving a portion of the discourse in English. Then when translating that portion of the discourse into Hindi He would then lean to the left side of the cot. Then He would give the next portion of the discourse in English and thus would again shift His body to the right side of the cot. This change of position would occur four, five or six times during one discourse.

The fact that BABA was giving His discourse in English was a great boon to me for when He first came out He was only giving discourses in Hindi. My only regret was that the most amusing parts of the discourse were given in Hindi. That is while speaking in Hindi BABA would be much more amusing than while speaking in English. While speaking in Hindi BABA would frequently have the Indian Margiis in stitches of laughter. They really loved BABA's sense of humour and He really enjoyed making them laugh. I expect if there had been more Westerners BABA would have been more inclined to make us laugh more as well. Mostly there were only three or four Westerners at G.D. at one time.

At S.D. in the evening BABA has someone stand up and give commentary on what He said during G.D. While giving this commentary BABA would occasionally interrupt the commentator and suggest some better way of phrasing what he was saying. Unfortunately both the commentary and BABA's comments were nearly always in Hindi. S.D. was usually even more hilarious than G.D. The Indian Margiis faces would be glowing with joy at BABA's additions and comments. It was simply enjoyable watching the Indian Margiis' responses to BABA. In fact we, Westerners, frequently

found ourselves laughing even though we had no idea of what was being said.

Such is BABA's charm.

S.D. was particularly delightful because of BABA's lightheartedness but it was also more enjoyable than G.D. because it was easier to catch BABA's attention and was also easier to be close to Him.

In G.D. it was very typical to get crushed under the pressure of Margiis clammering to be near BABA. In S.D. the competition was not so fierce. It was relatively easy to be sitting right under His gaze. S.D. was very intimate and personal. Also at S.D. BABA would sometimes personally greet people. For BABA to speak your name and greet you is a wonderful experience and I think nearly everyone at S.D. wished more than anything else that He would speak their name.

The next best thing to BABA acknowledging your presence at S.D. was for Him to smile at you. What a blissful exchange! So many yearning faces looking at Him, trying to catch His attention. When His eyes meet yours and He smiles, your mind soars into a place of immense joy and happiness, all cares disappear. Nothing exists but the delight of having His attention.

During S.D. BABA sits in a very nice wheel chair. Unlike hospital wheelchairs, this wheel chair is just as its name connotes. It is a chair with green velvet cushions and wheels attached to it. BABA sits in it cross legged listening attentively to the commentary that is being given. Occasionally He looks around smiling at different people, sometimes He rests His head on His hand, sometimes He is joking and laughing, sometimes He gives little sounds of approval of what is being said ...

As well as having the blessing of BABA's Darshan, I was also

graced with the opportunity of having P.C. and field walk with Him.

I am sure you will be all pleased to hear that during my P.C. BABA said to me that He would be coming to Australia. The interesting thing is that He said this without any prompting on my behalf. In fact when He said it I was in the middle of doing Guru Puja (mentally). He said it 'right out of the blue'. Of course when He said this I immediately responded by saying "Soon, BABA" but He would give no specific time. I then said there are some very great devotees of Yours in Australia. He replied simply by saying, "I know."

Actually my field walk with BABA was a drive. This was not because BABA was not able to walk but because the evening I went it was raining. We drove around in the car for about half an hour just talking and laughing. I was seated in the front with the V.S.S. guard and BABA's driver. In the back was Ac. Krsna Das (from Hong Kong Sector) and the Lord.

In field walk BABA just likes to make pleasant conversation. He doesn't like to be asked a lot of questions and if you attempt to do so He will sometimes just cut you off. While driving along we talked about many things. Actually BABA spent sometime talking about my name, telling me its meaning and relating the story of Dhruva. This was very nice and I was very thankful to BABA for His attention and words.

Also BABA stressed the importance of PROUT and VSS. He said that VSS was especially important in those European countries bordering Soviet Russia. He said that Russia was very hostile towards us. (He commented that China was not so hostile.) He has been discussing Russia's antagonism toward AM with quite a few people. He said that the news of His acquittal was very poorly received in Moscow.

I cannot remember the context but at one time BABA said very seriously that, "They tried to kill me" and then followed it by saying, "But by the Grace of you little boys they could not."

It was toward the end of our drive that BABA said that He would hold Maha Cakra at Anandapalli. He said, "I think this will increase the speed of the sector" and I wholeheartedly agreed with Him.

One rather funny happening while driving along was that suddenly from nowhere there came shouts of "Parama Pita Baba Ki Jai!" Then we could see a crowd of people standing in the rain on the corner of the road. BABA explained that they were some of His sons from a military camp and that they were waiting for Him every night at this spot. At that stage we turned around a roundabout and headed back down the road. In front we could see the crowd of Margis charge across the road and shout out once again, "Parama Pita Baba Ki Jai!"

Indeed all the time as you drive along with BABA you can see the headlights of the car falling on different smiling faces with hands doing namaskar. Everyone knows that BABA's car is coming because of the big VSS motor cycle that escorts him through the roads of Patna.

When we arrived back at BABA's house there were about 70 brothers ready to demonstrate Kaoshikii Nrtya. It was quite a sight. It was raining and the brothers were standing in the cold with only a singlet and rolled-up lungi on.

BABA has been giving much emphasis to Kaoshikii and while I was in Patliputra there were two large demonstrations held as well as the daily demonstrations of two persons. One night, 51 (some say 58) sisters demonstrated Kaoshikii Nrtya before BABA.

For your information and amusement let me relate one story that occurred on the night 70 brothers demonstrated Kaoshikii.

After performing the dance BABA looked thoughtful, then He said, Tandava should be practised for a minimum of two minutes and that there was no maximum time limit. He then paused, and said Kaoshikii should be practised for a minimum of five minutes with no maximum time limit. He again paused and said Lalita has no minimum or maximum time period. At this point BABA turned and looked up at Ramanandaji who was standing behind Him and said, "And what do you think?" Of course everyone began laughing at this. Ramananda looked somewhat embarrassed and gave a simple word of agreement to what BABA had said.

This exchange is typical of BABA's humour. So many incidents I recall are of BABA teasing and poking fun at His little children. For example, also on this particular night, when BABA was just about to begin S.D. there was an enormous rush to be at His Feet. 70 brothers were trying to squeeze themselves on a patio with a capacity of about 15 people (the rest of the patio was taken up by sisters). Brothers were falling over each other, pushing and shoving. In a word there was chaos.

As V.S.S. desperately tried to keep the surging brothers at bay, BABA said, "Let my little boys come, they are disciplined boys aren't they?" At such a remark one could not help but burst out in laughter. BABA too was obviously very amused by the situation and the members of VSS on seeing this gave way to the brothers. Soon things had settled down.

I am sure that many of you must be knowing that BABA frequently refers to His sons and daughters as "donkeys" (no doubt with great justification). But of course, He does not use the term critic-

ally but as a term of endearment. So much He is amused by our antics. So much He likes to play with His children and what's more there is nothing nicer than being His child, than being addressed by Him when He says, "And what does this little boy (girl) do?" or "Where does this little boy(girl) come from?"

I long for the day of being once again in His Joyous Company, of feeling the kiss of His Sweet Smile, of hearing His Greeting.

I can only write that which is no doubt ringing through the minds and hearts of us all, "Please come to us soon, BABA."



BABA is with us...

Sanjay

"... I have just a few days back returned from Patna, I had gone there to celebrate BABA's release. To describe Patna, it had turned into a city of jubilation. All over, curious on-lookers were questioning us. At 3.06pm when BABA came out D. had gone inside the cell to receive BABA. As soon as BABA's car came out of the jail gate though prior arrangements had been made nothing would stop the people and Margiis as well as non-Margiis (who had also collected in large numbers to see BABA) from rushing towards the car. It was completely blocked.

"With great difficulty BABA's car sped away. And so much was the vibration that quite a few people were just running and running behind the car. They ran the 7 km distance from the jail gate to BABA's quarters. The procession headed by elephants, camels, horses and drummers passed through 7 gates erected in honour of those who self-immolated. A lot of sweets were also distributed. The next day in the morning a hall was booked for the Darshan. But the people were at least four times the capacity of the hall. So a tent was erected in the adjoining ground.

BABA here gave darshan for one complete hour. We did Guru Puja, Bhajans and Kiirtan in His presence. After the Guru Puja He also gave blessings which He gives only on the final DMC day! Everybody was in their own mood there. Some people it seemed had lost all forms of consciousness.

Although He was brought on a chair He went away walking though supported by others. Later that day BABA went to visit an ex-convict who had served BABA in jail. This lucky man was initiated by Him personally. In contrast when two days later the chief minister of Bihar asked for an interview with BABA, BABA replied, "Let him talk to my P.A. My P.A. will decide that." HE has also restarted his daily routine and regular walks, Darshans, etc.

Another incident! An Avadhuta was sitting in His room three days after His release when BABA quickly without support walked to the bathroom quickly and came back thereupon the Avadhuta said, "BABA, since You are yet recuperating, please walk slowly." To this BABA replied, "Oh yes, but sometimes I forget." When some Margiis on BABA's release asked the jail doctor what He should be given for the first few days he replied, "Except stone He will digest everything else."

DHARMA

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KRSNA - SHIVA - BABA

Lord Krsna revealed His real identity to Arjuna. His purpose was: to enlighten Arjuna's mind which was steeped in ignorance and full of doubts and confusion. Arjuna was mentally confounded because initially he depended more on his little self and vanity. At that critical moment of his life, Krsna aroused his dormant manliness and made him duty-conscious. He gave out his Supreme message of perennial inspiration in the Giita in the following words:

Yada yada hi dharmasya glanirbhavati bharata
abhyutihanam adharmasya tadatmanam srjamyaham



That is, whenever Virtue subsides and Vice becomes rampant in the society, I incarnate myself. Clearly, the Lord never says that this incarnation of His is the last. He can never say that, because His love for the humans is no less than that of the human beings for Him. That is why He has to come down on earth in human form just for the sake of Liila (Cosmic Play) with His devotees. Simultaneously it has also become a tradition that when there is an unbearable load of sin, when unrighteousness (Adharma) rears its ugly head all around so much so that every noble human effort gets thwarted by the dishonest, the benevolent, all-merciful Lord assumes a human form for the annihilation of the unrighteous persons. The Lord is true to his words and hence, He has come again, in fulfilment of His words as mentioned in the Gita. He is restoring life and hope in people, victims of sin and unrighteousness with the healing balm of His divine love. The attention of the entire humankind is focussed on Him alone who is capable of restoring Dharma in its pristine Glory.

The Lord has come. Let us recognise Him and follow Him. His real identity will be easily discernible to the genuine devotees of faith and Shraddha.



I am referring to one incident of Jamalpur. Baba was sitting in His little room, discussing something of immense spiritual import, the devotees were literally devouring His words, so to say, so rapt was their attention. I was thinking within myself. Is He really God? How can He be that Supreme Entity, in this little human form? Then all of a sudden, Baba said to Dasharath, sitting nearby, "Dasharath, come close to me and look into my mind. Up until now, you had been looking into others' minds. Now you see what I was about 7000 years ago." Dasharathji in his deep meditation could visualise tall robust well-built personality with long hair and a piece of loin-cloth around his waist, a garland around the neck, with ashes all over the body. Dasharathji exclaimed in joy, "Baba, the figure looks like Shiva". Now Baba said to Dasharathji again, "Now you see what I looked like, 3500 years ago." Then Dasharathji went into deep meditation and visualised a handsome young man, dressed in fine attire and a diadem on head. He had feathers on his diadem and a flute in hand, was strolling on the banks of the Jamna river with His usual delightful aura. Baba said with His characteristic humour, "Dasharath, I was then born in a landlord's family, but sadly, I am now a poor man. The clothes I wear now are torn."



MYSTICISM IN DHARMA

THE ESSENTIAL PLACE OF MYSTICISM IN THE PROPAGATION OF DHARMA

Ac. Abhiik Kumara

The Governor stood before Jesus and asked Him a direct question: "Are you the Messiah?" Jesus replied, "So you say."

Moses stood before God at the burning bush and asked, "Lord, what is Your name?" The reply - "I am that I am."

His disciples were all congregated before Him when one asked, "Is there a God?" Buddha held up a flower.

Has there ever been a really straightforward prophet, Guru, Messiah or God?!

Why is it that Jesus spoke in parables so frequently? Why is it that most devout Jews still write the word "God" as G-d? Why is it that Bahauallah wrote a book, The Hidden Words, which is undoubtedly cryptic in the extreme? Why do Sufis learn stories and Zen Buddhists study koans

And, ultimately, is BABA significantly different in this regard?

To answer the last question first, it would not be completely fair to assert that BABA is particularly straightforward in all areas where other spiritualists became "devious". HE, too, has made HIS share of strange remarks, and HE, too, occasionally "insults" our intellect. Once when HE was asked to give HIS autobiography HE gave as HIS reply, "I was a mystery, I am a mystery, and I shall always remain a mystery." And if this is not convincing enough, take a look at Ananda Sutram - perhaps the most important book which we have in Ananda Marga. Have

you ever noticed that all of the philosophical tenets presented in Ananda Sutram are given in Samskrta, a "dead" language? Have you ever noticed that none of the sutras except the last, unnumbered one at the end of the book is properly translated (and some might reasonably say that even the last translation is not a full translation)? Have you ever stopped to think just what is a "Purport"? A purport is in fact nothing but an "ostensible" meaning, a superficial interpretation. It may or may not give a hint at all that lies below the surface.

So, then, let us now tackle the big question, "why", with the power of our puny intellects.

The major work of spirituality is to transcend the intellect; hence Sadhana is often called the "intuitive science". With this in mind we can well understand that the realizations gained through spiritual practice may not be easily expressed, in any language or grammar, which are necessarily the products of human intellect. Because spiritual "truths" often go beyond words, it is in fact frequently more accurate to hint at Truth than to try to "speak" it outright. (Here it is important that we keep in mind the vital difference between Satya and Rta - benevolent truthfulness vs. factuality.)

Furthermore, the goal of spirituality is not so much "understanding" as it is "realization". Understanding is an intellectual exercise, whereas realization is an existential one. Our work in life is not so

much one of "knowing" as it is one of "becoming". In this respect, the system of mysticism may well be more conducive to "self-realization" than any "text book spirituality" could be.

Of course we must note here one of the great dangers of mysticism. This technique can and often has been abused by false prophets and priests to cloak their own ignorance while simultaneously furthering their selfish cause of rapacious exploitation. These hypocrites know that logic and reason can never be used effectively for a long time to exploit people. Hence their brand of "mysticism" is always associated with an attack against any use of intellect or reason to understand their self-centred dogmas. Thus it is critical to point out here that the real function of mysticism is not to hide the truth but rather to reveal it, not to negate human intellect but rather to support, expand and transcend it.

Finally what is the import of this thesis for Ananda Margiis? Let me say simply that I think it means that we, Ananda Margiis, must go on analysing and re-analysing our Scriptures. We have to delve ever deeper and deeper into the words and their implications in order that we may imbibe the "Spirit" of BABA's teachings and not just some of the superficial concepts (as, sad to say, it seems we have done thus far). Many will surely find it incredible to learn for example that the English version of the Five Fundamental Principles of PROUT which we have been using for almost 20 years have never been correlated with the authoritative version of these Fundamental Principles given in Samskrta in Ananda Sutram more than 11 years ago. In fact this is all the more serious because the two versions have many radical differences, and to date we are still using the least reliable (and definitely defective) v version. Perhaps "nobody" has yet noted that the present version of

the FFP as given in Idea and Ideology (5/6/59) was not really introduced as the Principles themselves but only as "fundamental factors" upon which the FFP "depend". Is it not time yet that we relinquish some of our outmoded dogmas about PROUT and start to analyse precisely what BABA has given and what HE may have intended? Is it not time that we accurately translate what HE has given in Ananda Sutram in order that we may properly understand and realize what is the true meaning and significance of PROUT, not to speak of the rest of our Ideology?

The true function of mysticism is not to make us into "foolish" devotees but rather to turn us into "brilliant" devotees. Our duty is to take that which is veiled in mystery and to give it more and more beautiful and benevolent forms according to the changes in time, space and form. I repeat - this is our duty; and it is in fact a duty not simply a privilege. Our Ideology has been given by BABA on behalf of all humanity, and our duty is to represent that Ideology properly - to "bring all to the Path of Bliss". It is my sincere hope that those "with ears" may hear these words and shake off all darkness and sloth so that we may be most effective at this crucial hour in our all-round presentation of HIS glorious and holy, world-uplifting message.

SILENT ACTION

Patna. General Darshan.
Morning. 15.10. 78

It was said regarding 16 Points that the Acarya will see if you are observing Sixteen Points properly. Similarly, I gave a directive to all that they keep a watch on one another. No one shall exempt anyone. Here I have to mention one thing; If the conduct of any senior person, whether Tattvika, Acarya or Avadhuta/Avadhutika, goes against Sixteen Points, you should take silent action against him/her.

Suppose there is an Acarya who on the one hand delivers many sermons and issues orders, "This should be done, that should not be done", but on the other hand does something liable to criticism by everyone in the society. For example, he tries to find out secretly the caste of the potential bride or groom with whom he wants to marry his son or daughter. If this happens, it is the duty of the Acarya Board or the Avadhuta Board to give suitable punishment. But it may take time to initiate the action because facts, evidence and many other things will be required to decide the case. So until action based on facts and evidence is taken, you should take silent action.

What is silent action? Suppose there is a complaint against an Acarya and you know that it is genuine, but the Acarya Board may take a few months or even a year to reach a decision against the Acarya concerned. How long can you wait? Under these circumstances you should take silent action. That is, you will not accept his/her Acaryaship. This is a matter of human right, because A'caryana't pathayati yah

sah a'ca'rya - a person who teaches others by his/her own conduct, is an Acarya. You should not accept the Acaryaship of a person from whom you cannot learn anything.

While the board does its duty according to its procedures, you will take your silent action. What will this silent action be like? Do not accept as an Acarya a person whose conduct is not like that of an Acarya. This authority I grant you. I will never ask for any explanation from you as to why you do not accept him/her as an Acarya, because a person earns respect by his/her own conduct. Though this is not written anywhere, if a person after becoming an Ananda Margi has married in a non-revolutionary way, or has brought about a marriage that was not revolutionary of his/her brother, sister or child, the person will not be allowed to become an Acarya. This will stop entry of hypocrites into Ananda Marga. And then there will remain no scope for criticism. In such a situation take immediate silent action against the hypocrites. Though it is silent action, it will prove a stern action, because it will put all to shame.

It is not an easy task for the Board to give its opinion immediately. It will definitely take some time. Sincerity reveals itself, not in mere speech but in action. A hypocrite is one who speaks high sounding words but does not follow them himself/herself. Do not tolerate hypocrites, but at the same time do not criticise them. Because criticism gives rise to internal

weakness. So do not criticise them. But never follow them in the way you live.

Because 'A'caryana't pathayati

yah sah a'carya, he/she who teaches through his/her conduct is an Acarya. What action the concerned Board, takes is not your worry.



PHARMA PRACAR

Dear brothers and sisters,

Namaskar. BABA has recently said that emphasis should be placed on pracar amongst students and youths. Regarding this He recently said:

"All workers should work tremendously amongst the students of all categories, universities, colleges and schools and youths of all categories, intellectuals, farmers, labourers in all sectors of the globe."

Just think for a moment about

Sadvipra Samaja and the role that young people will play in both establishing and maintaining it.

The cliche "Adults of tomorrow" is a hackneyed one, but nevertheless relevant if we substitute the term Sadvipras. The students of today are indeed the sadvipras of tomorrow. They are the vital element necessary in this great mission of ours.

It is the youths of this planet who will play the greatest part in the revolution. They have a major part to play for the following reason

Youths are much more mentally alert than older people. They find it easier to learn new ideas and assimilate them.

Youths seem to be richly endowed with enthusiasm and energy both essential in forging major changes.

Generally speaking they are physically and mentally more dynamic than adults, and more suited to taking on roles of leadership at this time because society in its present condition needs that particular kind of leadership.

In the past the students of this sector have been greatly neglected in our pracar efforts. This situation has been most pronounced in the area of high school students for some work has been done at universities and colleges.

This is by no means an ideal situation and one which should be remedied immediately by implementing an intensive pracar program that will - a. cater for the needs of young people

b. present the ideology in a relevant way

c. develop their qualities of leadership and channel this into an active social concern.

Some ideas for a pracar program are outlined below. These ideas can be varied according to your situation. Whatever you decide to do with this project, it must be implemented immediately. Choose at least three or four high schools and set to work with enthusiasm.

1) Apply to the various principals for permission to give a talk during recess. If your application is approved you should arrange time and place immediately and place notices on notice boards in the school and distribute leaflets advertising the talk. Classes should be set up if possible.

2) If your application is rejected, you should:

a. Invite the students to street corner meetings during lunch hour. Most high schools have a boundary

system which operates during school hours. Make sure that the site for the talk is within these boundaries.

b. Advertise this with leaflets. DHARMA should also be distributed for special price of 20c. The cost is to ensure that there is some value place on it. Most people don't have a great deal of regard for anything that they didn't have to pay for.

c. The area should be posterized.

d. Following street corner meetings classes should be set up. Possibly the informal approach would work quite well. Initially you could invite them to your house/jagrti to talk. In this situation, dealing with this age group, you will probably find that the old "class" concept will not be acceptable. Informal discussion will probably be more rewarding for everyone.

The next step is to implement a Stu-Vol (Students' volunteers) program where students become involved in community service. This helps break down the barriers between school and society and greatly expands the students' social concern and awareness.

Then you should organize the students to reform the school. Give them some knowledge of BABA's ideas about education.

All students should be taught UMM and prepared for initiation when an acarya comes.

Let us all throw ourselves into this project with enthusiasm. The task may appear very difficult to some Margis and no one can deny that communicating effectively with this age group can have its problems. However if we make a concerted effort to communicate and we are sincere, that will come across.

Remember also that it is BABA who does the work, it is He alone who inspires and teaches. With that thought in mind you cannot fail!

Your sister,
Kaevalya Devii.

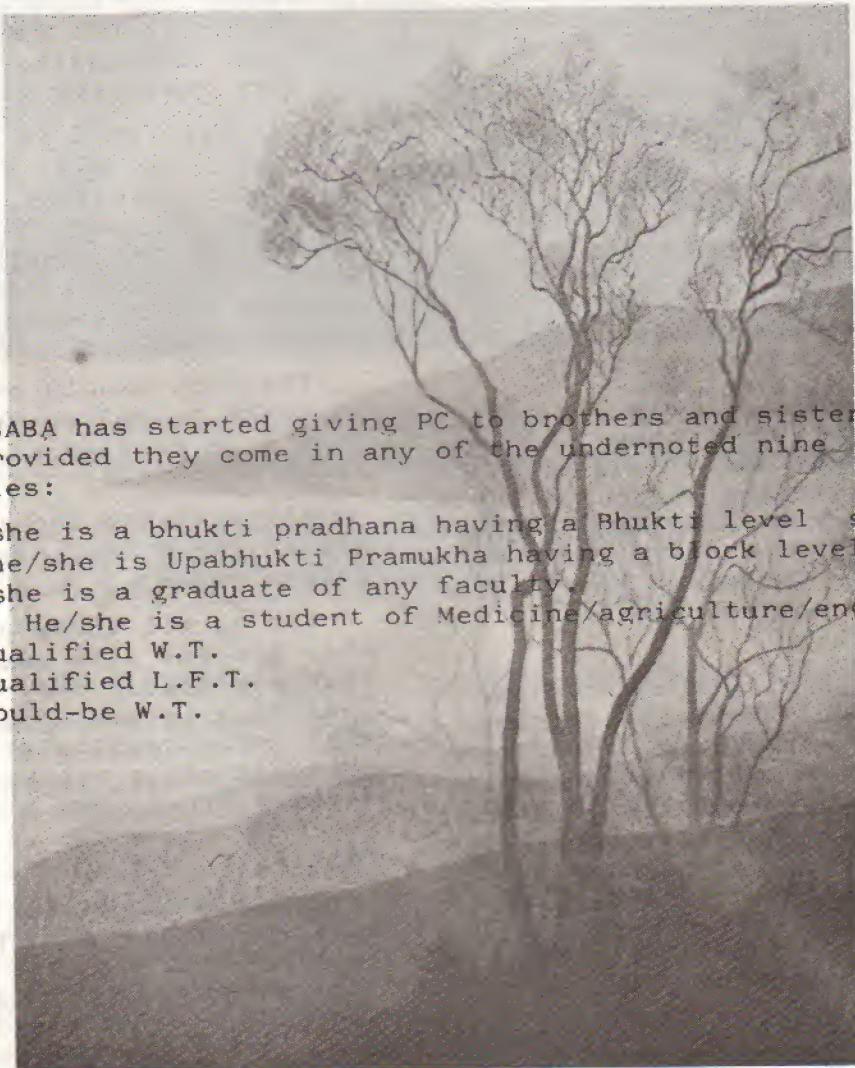
On the night of 6th September, 1978, BABA taught the dance "Kaoshikii Nrtya" (the dance of mind expansion), a dance primarily for sisters. While answering questions about the dance He expressed the following:

"It will help self-expression. All over the world, the ladies are subdued; they are the second great citizens in every country. If they do this dance, they will not remain slaves any more. This is not the inner secret of the dance but it is my inner motive."

- BABA -

Now BABA has started giving PC to brothers and sisters both, provided they come in any of the undernoted nine categories:

1. He/she is a bhukti pradhana having a Bhukti level school.
2. If he/she is Upabhukti Pramukha having a block level school.
3. He/she is a graduate of any faculty.
4. - 6. He/she is a student of Medicine/Agriculture/Engineering.
7. A qualified W.T.
8. A qualified L.F.T.
9. A would-be W.T.



From INPIA

Taken from a letter from Ac. Santosananda Avt.

Lord said: It is my socio-spiritual duty to speak something about Prapattibad.

There is a school of thought that nothing can happen without the will of Parama Purusa. Neither a volcanic eruption can take place nor a blade of grass can move without the will of Parama Purusa. The belief that nothing can happen without the will of Parama Purusa is the school of devotionalism and it is what is called Prapattibad.

And in the school of knowledge the believe that man is solely responsible for his actions. He has full freedom to act. There is an eternal quarrel between these two schools and the bhaktas (devotees) always remain ready to garland Jinaniis (scholars) with the garland of cow-dung cake. Intellectuals are the foolest of fools and the devotees are real intellectuals (scholars).

When the desire of individuals coincide with the will of God, then that particular will is materialised for the unit (individual). Bhaktas know it is their duty to do the desire of Parama Purusa. How bhaktas will know the desire of Parama Purusa? Bhaktas come to know and understand the desire of Parama Purusa when they establish communion with Him.

Desire for Parama Purusa is called Apta Vakya. And the knowledge of intellectuals is called Prapta Vakya. Prapta Vakya changes according to time, place and person. It is not to be followed.



16 Pts is the Apta Vakya. It is given by Parama Purusa. It has to be followed. A real devotee will try to be very strict with 16 Pts.

A devotee will do hard labour to fulfill the Apta Vakya. They are not concerned with the failure or success.

(The above speech of BABA's was repeated to Santosananda but not verbatim. BABA's talks are being transcribed by the PRS only and will soon be being circulated around the world.)

Bottle Feeding the Progressive Alternative

Didi Cinmayii

In the early 1900's, the feminist movement favoured 'twilight' sleep (the use of chloroform during labour) to liberate themselves from the biological oppression of childbirth. Contrast this with women's present battle to have full control over their bodies and resulting trends in natural childbirth, breast-feeding and the like, and you have an idea of how radical have been the shifts in what is thought to be progressive, as women struggle to raise themselves out of centuries of oppression and find sense, purpose and human dignity in their lives.

Our society turns one of its most hypocritical faces towards mothers. From earliest childhood women are "educated" into their role with the goal of motherhood held out to them to be ultimate source of life's fulfillment. Capitalist society shows a pseudo-respect for mothers; its concern for their welfare is belied by the lengths to which it will go to exploit women's social position and manipulate their lives. Trends in child-care, like trends in underwear, footwear and eye make-up, spring from the drawing boards of vested interests. And so, far from being the haven of content and fulfillment it is made out to be, motherhood is often the most difficult and confusing time in a woman's life.

Ever since the bottle first came on the market as the new thing in infant feeding, it has provoked con-

troversy. It has been labelled unhealthy, unhygienic, unnatural. Feed formulas have been branded indigestible, inconvenient, prompting allergies, infection and disease, and generally inferior to breast-milk. Its most vehement critics would even go so far as to make out that bottle feeding is a sure way to give a child a bad start in life, and that breast feeding is the only way to raise a physically and emotionally sound child.



In spite of opposition, bottle feeding remains the method used by the majority of women in developed nations, e.g. Australia and U.S.A. Practical necessity, in a society which does almost nothing to make life easier for mothers, especially mothers who have to work outside the home as well as inside it, has probably played a major part in this; assisted by the vigour and ingenuity of the advertising and manufacturing corporations, who stand to gain a lot of profit from feed-formula products and assorted feeding paraphernalia.

But there is a growing trend in the opposite direction. Victorian justifications for bottle feeding - "Breast feeding is immodest; only fit for animals, etc" - have been rejected in contempt for the prudish hypocrisy of the era from which they have come. Mothers who are more aware of how present social forces combine to turn out processed people as well as processed foods, are refusing to feed their babies devitalized, dead foods, laced with chemicals and synthetics. Cow's milk formulas are being rejected on the grounds that scientific tests have indicated that they are indigestible and inferior to mothers' milk. Many books advocating bottle feeding are way out-of-date, and present illogical arguments and unsound advice. For example, one book, written in the mid-1950's, devotes a whole chapter to: "How To Feed Your Baby Raw Meat Juice". "... about the 7th month, we begin to give the raw meat juice. Sometimes this so stimulates the child that he appears inebriated. With such children it must naturally (sic) be given very slowly ..." (!) Small wonder that such books, and bottle-feeding generally, get rejected out of hand!

The overall result has been that mothers are again choosing to breast feed their babies, be it for health reasons or as a form of socio-political protest. Some continue feeding their children for 2 - 3

years or even longer, and this is currently held to be the most "natural" thing to do. But is it?

In this relative universe, no policy remains fixed for all time. Feeding methods, like anything else, must vary in accordance with changes in time, place and person. Breast feeding may be natural for cave-women, tribal women and women in Third World countries or poor segment of Western society. It is not necessarily natural in economically developed countries, and certainly should not be considered natural simply on the grounds that women are biologically equipped for it.

In countries where poverty, ignorance and disease are widespread, breast feeding is both natural and necessary. In fact giant corporations such as Nestle and Gerber have done a great deal of harm by their propaganda for bottle-feeding in under-developed countries such as the African Congo. In such places clinics are understaffed and cannot give thorough instruction in feeding; mothers are illiterate and so cannot read the instructions. They have no notion of feed hygiene and tend to regard feed formulas as having almost magical properties, due to the influence of corporation advertising. Overworked mothers mix too little milk with dirty water in unsterilized bottles, and leave them with their children. The children drop the bottles in the dirt, the teats are fingered with dirty hands, and crawled over by flies. The result - malnutrition, disease and often death, literally from the starvation, to the uncomprehending grief of the mother who thought she was giving her child only the best. Even if the mother is herself undernourished, and gives a poor quality milk, breast feeding is still safer, more hygienic and more nutritious than bottle feeding in economically underdeveloped areas all over the world.

Similarly, in pre-industrialized Western society, breast feeding was the natural, in fact the only, alt-

ernative. But what was good for our fore-mothers is not necessarily best for today, especially where economic conditions are sound and there is an awareness of Bhagavat Dharma. In this case what is natural according to svabhavik dharma (lower animalistic nature) should not be confused with what is natural according to Bhagavat Dharma (higher nature, whereby humanity expanded becomes Divinity). Bhagavat Dharma involves the all-round effort to attain Perfection by transforming our animal tendencies into subtler ones; by directing our lives in accordance with the Cosmic Will and doing our utmost to serve the Supreme in all beings.

do not live in a natural environment any more. A "back to nature" approach to life is unrealistic and/or escapist; and to simulate old natural ways of doing things in the present time, represents an unnatural inability to adjust to a changing environment and utilize its resources in a progressive way. Clearly, in as much as it limits a mother's capacity to follow Bhagavat Dharma by serving her universal family to the maximum, as well as fulfilling her small family responsibilities, breast feeding can and should be regarded as unnatural and retrogressive.

Most arguments for and against



"Do all the good you can in all the ways you can, to all the people you can, as long as ever you can."

- BABA -

For mothers in Ananda Marga, for sadhakas who want to develop themselves and dedicate themselves wholeheartedly to their universal family as well as to their small family, and heed Baba's call to action at a time when His numbers are few and the times are so crucial, is breast-feeding really the most progressive alternative?

The "Back to Nature" movement has influenced a growing number of mothers to breast feed their children. But we

breast feeding are limited to the physical and mental planes, and do not even consider the spiritual. Nor do they take into account future socio-economic progress and the tremendous potential of science and technology when it is liberated from the yoke of capitalism. In looking forward to a new era, the best use must be made of those existing resources and methods, etc. which most clearly reflect future progress and this applies to baby feeding as much as it does to heavy industry or space travel.

On the physical plane, there is no conclusive evidence that breast

feeding makes healthier children. Arguments that feed formulas are inferior to human milk are generally based on cow's milk which has shown to be hard to digest for babies and to contain levels of DDT, etc. They neglect the fact that higher quality formulas not based on cow's milk are now available and that DDT has been found to be present in human milk also. Human's milk is also not of invariably high quality but varies according to the physical unable to feed their babies, many find difficulty in doing so at first. Breast feeding nowadays is a skill which must be learned to some extent and is not necessarily less problematic than bottle feeding.

The first few weeks of breast feeding do help the mother's body to return to its normal condition, for example, it helps the womb return to its normal size. But within a short time, at most three weeks, bottle feeding becomes preferable. Prolonged feeding puts increasing strain on the mother, physically and mentally, and takes up energy which could better be directed in other ways.

On the psychic plane, studies have already shown that a stable loving parental environment is of far more importance in determining the mental or emotional health and stability of a child than any method of feeding. A loving vibration, warmth, closeness, security can equally well be provided by the mother - or the father - holding the child as s/he is being fed with a bottle.

As sadhakas we experience the impact of the spiritual vibration, of Baba's love, in our lives. It only undermines the importance of this if we attach so much importance to the physical feeding of young children. Probably, most Margiis in the West, being brought up by a generation of bottle feeding mothers, were not breast fed, but this obviously hasn't kept them from the Dharmic path. On the other hand, breast feeding can in fact be a hin-

drance to the mental and spiritual development of both mother and child, by making the child more clinging and dependent on his/her mother and the mother more possessive and attached to the child, so that she is unwilling or unable to leave him/her in the care of other people and contribute to Baba's Mission in other ways than through her small family.

Some mothers are under the mistaken impression that breast feeding is a sacrifice which they must make in order to fulfill the responsibilities of Dharmic motherhood, and experience increasing frustration due to the cramping of their potential by their domestic role. Other mothers genuinely enjoy breast feeding and go on doing so for some time for this reason without feeling hemmed in or frustrated. However, this is obviously not sufficient justification for breast feeding, for Margiis whose ideal is one of selfless service.

At the social level, breast feeding tends to limit the scope of collective child-care, and therefore of social involvement for mothers. In collective functions, even when proper facilities are available, they are not properly used because mothers are still bound to feed times and some practise "demand feeding" which means that they have to be available nearby to feed the child any time s/he cries. As a result they have to miss programs and projects and cannot be so involved with their Marga family. Also fathers are less able to share in the responsibility of caring for a young child, and inspite of the oaths taken at the time of the naming ceremony, Margiis get little chance to act on them on a practical basis.

Although breast feeding has been put in a "spiritual" light by the "back to nature, close to the earth, and so closer to the spirit" approach, a woman's breast is made so much of a sexual object by media and fashion that this cannot simply be dissolved in maternal function.

For spiritual aspirants in an advanced culture, exposing the breast even for a maternal purpose does not contribute to human dignity and modesty. Especially in social situations where brothers and sisters are present, breast feeding is neither necessary nor desirable, and lacks sensitivity and consideration for the mental ease of others.

In China, 80% of women are able to work outside the home and continue to feed their children up to the age of one year. This is possible because of the social system which provides child care facilities at places of work, and allows time off for mothers to feed their babies. It is even preferable there because the Chinese economy is still not developed and individuals on average have little income.

However, in a country like Australia, the capitalist system does not provide for any such child-care facilities, added to which its relative affluence, makes superior feeding products quite cheap and easily available. So here, bottle feeding is the most practical, preferable, alternative. Under progressive socialism (PROUT), bottle feeding, or some other alternative will continue to be preferable to breast feeding, due to the great strides which will be taken in socio-economic and scientific spheres, and because human potential will be directed more and more towards mental and spiritual pursuits, away from mundane activity. Furthermore, over time, the human organism will also change, as the mind becomes more subtle and spiritually oriented. The physical body will change in structure and its cruder functioning will gradually become obsolete. Food tablets and test tube babies will be an everyday reality in the not so distant future; eventually human beings will evolve to the point that the sexual organs as we know them will become defunct, and beyond ...

The demand of our age is for action,

courage, sacrifice. Now women as well as men have sacrificed their lives for the Ideology of Ananda Marga, and by their example are inspiring us, challenging us to decide on the type of selfless service we can do - and do it! Live for the Ideology! There is no time to lose and energies should not be wasted in meaningless, mundane self-sacrifice if this is not necessary. No one would question the contribution a mother makes to Baba's Mission and to society by the care and raising of children, but there is no good reason why women should remain immersed in child-care and home-life, with little or no time or energy to spare for anything else, and with no participation from husbands, fathers or other members of society.

Women themselves must embrace those alternatives which facilitate collective child-care and free them for other pursuits; the unleashing of the individual and social potential of women in this way will be of all round benefit - to mothers, children, fathers, Ananda Marga and the whole society. There is no end to the number of ways which we can find to utilize our lives in HIS service. Even an apparently mundane, domestic matter such as how to feed your baby can quite radically affect the speed of Baba's Mission.

BABA is our goal, and our life's purpose is to attain HIM through sadhana, service and sacrifice. All our decisions, our every action, should be guided by this -

"Tasma'ddarmah sada'ka'ryah."
(ANANDA SUTRAM)

RU and

- Nirainjana

Renaissance Universal (and the related movement of RAWA) is primarily concerned with Ideology. This is not to say that the other departments of Ananda Marga aren't Ideological but, rather that they are more concerned with the applications of Ideological theories and practices in specific fields. Education, PWSA, WWD, AMURT, AMUPRESSO, Commerce and even RAWA, have their fields of operation comparatively well defined.

The field of RU's work is not nearly so clear at first glance and this is because RU is concerned with promoting a broad and general Ideological movement throughout society, not just in one field like Education, Commerce, art and so on.

Renaissance Universal's role is to take the essence of Ananda Marga Ideology (not necessarily AM philosophy) and promote its acceptance as the guiding ideation of society. In fact, in today's world, this amounts to an intellectual or ideological revolution. In common parlance RU's goal is to bring about a change in social and individual consciousness, but we are more likely to call it an increase in spiritual or universalistic ideation.

A change of consciousness on its own, isolated from a change in social practices is insufficient to totally revolutionize society but a practical struggle

Ideology

without an ideological and theoretical struggle is also doomed because it lacks a constant awareness of the ultimate goal of action, inevitably resulting in individual degeneration and the re-imposition of social exploitation.

We can perhaps gain a clearer conception of the task of RU if we understand more precisely what is meant by Ideology. The core of Ideology is expressed in the motto:

"A'tmanamoks'a'rtham'
Jagathitayaca."

That is, Liberation of self and service to Humanity (Jagat literally means the universe or world).

Ideology begins with the spiritual goal and then devolves into the ideation that I, as an individual, should do only that which is for my own liberation and for the liberation of others. Overarching these two aspects of liberation or service are two other principles. The first is that all action should follow the pattern of subjective approach with objective adjustment. This principle not only maintains goal ward (Ista) ideation during all Yajina or self-sacrifice in the service of the Universe or of the Supreme, but it also estab-



ishes an essential balance between the physical, mental and spiritual realms:

The second principle that overarches Ideology is that of effort or struggle. Ideology cannot be followed without struggle for as Baba says, no crude idea can be replaced by a subtle idea without a fight. The whole ideological flow of human life towards the Supreme begins the moment effort is made to take the Ideation of the Great or to even move towards being able to ideate on the spiritual goal. Clearly then the struggle that is morality and Dharma Sadhana is essential to become established in the flow of Ideology or of Bhagavata Dharma. That is, to be established in Seva (service), Vistara (expansion of ideation) and Rasa (merger into the Supreme flow) which are simply other ways of saying liberation of self and service to humanity.

Ideology has a social dimension as well. The goal of society or social Ideology is ultimately the liberation of each of its members, even though society as a whole can never be totally freed from the bondages of relative existence. The basic principle of social ideology is Universal Humanism. Humanism here means that society's primary concern is human welfare and this welfare is not limited but includes all of the physical, mental and spiritual aspects of life in a proper balance. Universalism implies that this humanism, or welfare, should be equitably provided to each and every person, regardless of any artificial or relative divisions and differences.

In social ideology too the aspect of struggle is vital for

without social struggle, without the effort and courage of positive Ideological action the crude theories or isms that society now revolves around cannot be replaced.

Renaissance Universal is therefore concerned with a nuclear revolution - of replacing a crude materialist or idealist "ism" with spiritually based Ideology as the intellectual foundation guiding people in their individual and social lives.

Many have misunderstood RU to be a movement only for astute philosophers, scientists or social critics. This misunderstanding stems from a confusion of Ideology with philosophy and theory. Ideology is the fundamental ideation or direction of one's psychic flow based on one's deepest convictions while philosophy and theory are purely abstract, intellectual procedures. One definitely does not have to be a philosopher to be an Ideologist and it is Ideologists that RU wants to create.

The task of RU seems overpowering, and in the face of practical realities of establishing a RU movement, specialization is inevitable. RU workers will need to concentrate on a single or relatively narrow range of fields or issues at first - in order to be able to cope with the details. For example, one worker may concentrate on encouraging students and academic staff to not work on projects or support theories in opposition to Ideology (an anti-exploitation movement). Another may attempt to promote more considered investigation into alternative lifestyles, economics etc., while another may simply join semi-ideological groups and try to raise Ideological consciousness from within.

The first practical external task of RU workers is however to establish RU study groups and

details of these will be included in the RU Newsletter.

However, RU also appears to have an Ideological role inside Ananda Marga - to provide a platform for Ideological discussion and to promote Ideological appreciation (at the theoretical level) amongst Margiis. In this vein RU is arranging RU workshops in the units; the Svadhyaya study program and the proposed Ideological Conference.

Renaissance Universal has long

suffered from a lack of direction (not from a lack of trying) but it does appear that its direction, if not the precise programs, is becoming increasingly clear. The final vital ingredient is people - workers committed to either full-time or regular part-time RU work.

The struggle of RU is so broad that any personal interests can provide the springboard for ideological propagation. Any enquiries can be directed to Nirainjana, Box 75, Erskineville, 2043.

AMURT

Jinaneshvar.

Upon receiving word from AMURT Central that a team was working in the floods and funds were urgently needed to aid in this massive disaster, AMURT Sectorial Office sent \$300 directly to India. This had come from previous collection remaining in our A/C and from a recent RAWA concert in Sydney. Immediately the sector was alerted and personal and unit donation came in from Sydney, Hobart and Brisbane.

Then the units got down to business arranging various fund-raising projects. Sydney held a second-hand clothing stall and collection from other stall-holders in the markets raising \$50, then next week at a larger market, collection from stall-owners raised a further \$50. Preparations are being made for door-to-door collection of second-hand items for another stall. RAWA in Sydney has been active with busking and a street theatre troupe performing at markets, NSW uni. and at central railway station, thus raising \$110. Hobart held a busk and collection at the markets raising \$100 and are planning a very impressive RAWA concert where a big hotel discotheque is at their disposal for a Friday evening and three rock groups will play with free newspaper and television advertising thrown in. Adelaide raised \$100 without letting us know how they did it and they're also planning a RAWA concert. Wellington Margiis had people sponsor them for a forty hour fast and also, with permission, used the front steps of a city bank for a street collection, in total raising \$176.

A further \$500 of this money collected was just sent to Central for the AMURT team and units should continue their fund-raising efforts so that we can at least make our minimum \$1000 target. Remember, that fund-raising should be ongoing so that funds are always immediately available when a disaster strikes.



"Today marks an Auspicious Occasion. In over seven years there have been no new Avadhutas and Avadhutikas created by Shrii Shrii Anandamurtiji. Now there are two new Avadhutas who have taken Kapalika Diiksa from the Lord in Patna: Acarya Bratiishvarananda Avadhuta (formerly Acarya Brajaraj Brahmacari) and Acarya Satyesh-varananda Avadhuta (formerly Acarya Jitendra Brahmacari whose country of origin is outside India)."

"Since 70 centuries all Avadhutas are of Indian origin. This is the first time in history that a boy of non-Indian origin qualifies himself as a Bhaerava and Avadhuta. This starts a new epoch."

- BABA -

Rawा in Service

- Ashrava

This month our Lord has kept us very busy with many social service activities - in particular in conjunction with the AMURT fund-raising done for the latest floods in India.

However, besides all that and in between meetings and rehearsals He has allowed time ... pant ... pant ... to perform a few RAWA activities specifically related to social service within Rawा.

Earlier in the month Rawा's "Cosmic Clowns", Ashrava and Amalina, visited a retarded children's home in a suburb of Sydney - sharing His fun and laughter with all - these children respond so readily to a smiling face with an overwhelming sense of love. Maybe it was Baba they heard calling them, when they sang Baba Nam Kevalam. Their embrace was so strong and not wanting to let go.

One truly amazing "Art for Humanity" event which has been reaching out to so many walks of life was the "Hozumi Momota Award" for "Art for Humanity" held in Sydney Square for one whole week. These people are (obviously) strong sympathizers with Rawा's ideals. Rawा had the pleasure of appearing at two lunchtime performances in the Square.

For the first performance Radhaji touched the people's hearts with her songs for 'Humanity'. The next day Ashrava presented a very simple mime centered around the enjoyment and delight a young child experiences when it comes in contact with new wonders, in this case a wonder of nature, 'a butterfly'.

The ways in which Rawा can perform service to society are endless. Once the wheel is in spin it's as though He opens up a whole new realm of His Liila - a huge cavern - and from it the artist can hear the writhing anguish of social suffering and through the many art forms artists are able to fill that cavern to meet the needs of the 'suffering Humanity'.





"The artists and the littérateurs are the leaders of the society. So to keep an eye on their ease and comfort - to help them preserve their existence is the sacred duty of the society. And this sense of duty is all the more necessary where the practice of art and literature is the artist's pure hobby and not a profession - where it has been chosen as an indispensable part of social service."

- BABA -

AJM

Ainjali

Since the AJM report in last month's "Pranam", an enormous amount has happened in the areas of P.R. and A.J.M. in Sydney Sector. Shanti's self-immolation had a profound effect, not only on Margiis, but on countless members of the public as well - truly a stir in the Universal Mind. As everyone is well aware, there was tremendous media coverage, probably more than ever before. In Sectorial Office the phone rang continually for several days, often starting at about 5:00am.

The interest was probably due to two main factors - that Shanti was the first Australian to self-immolate, and that her mother is one of Australia's richest and best-known businesswomen. Countless radio interviews were given in Sydney and other main cities and all TV channels carried the news for at least one night. "This Day Tonight" and "Willessee at 7" both carried interviews with Mrs. Phillips, who is extremely hostile towards Ananda Marga - a dramatic beginning to the second phase of our repression, that of ideological attack.

The ABC national programme, "Four Corners" presented a 17 minute programme on AM, based on an interview with Mrs Phillips about Shanti's death: although we had been promised objective and fair reporting all Margiis who watched the programme felt it was very biased towards Mrs Phillips and complaints have been made to the producer. At the present time, "Monday Conference", another nat-

ional ABC programme, is considering a programme on AM; they are apparently looking for suitable "enemies" of AM to appear on the same programme (it is like an open debate). (We suggested Fraser or Bjelke-Petersen)

Shanti's letter was reprinted in part in some newspapers and one radio station in Canberra during a documentary on AM, had a visitor reading the whole letter to a background of music. Those Margiis who heard the programme reported that it was done in a sensitive and humane manner. In Sydney Ainjali was interviewed for 25 minutes on a radio talk-back show, and no doubt there were other more indepth radio presentations in other cities. ABC "AM" devoted 10 minutes to reports from England about Shanti's self-immolation, including an interview with an English Margii.

People's reactions to the self-immolation varied tremendously. Many people of course thought it was crazy, that Shanti must have been irrational or brain washed. Such is the state of the average Australian's mind. So few can even begin to understand the dedication needed to be prepared to die for one's ideals. But there were some who were profoundly moved by Shanti's sacrifice, not least of those being her brothers and sisters in Ananda Marga and PU in Sydney Sector.

No sooner had the news about Shanti died down when we were faced with a new drama in His Liila. Brother Nava Kumara, frustrated with the persecution of

AM, announced his intention to self-immolate within one week if two demands were not met by the Australian Government, those two demands being the restoration of Michael Brandon's passport, and the granting of a visa to Dr Dhanjoo Ghista.

(For those who do not know, Dr Ghista is an Indian Margii who has resided in the US for some time. He was offered a job in a post-doctorate fellowship in bio-medical research at Queensland University but was refused a visa solely on the grounds that he is an Ananda Margii, in compliance with the blanket Immigration ban on all known members of AM wanting to enter Australia.)

Nava left a letter explaining his demands at Australia Associated Press and the "Australian" newspaper for the next week. S.O. and Burwood (where Cetana lives) were besieged by members of the media. Cetana (and Madhumita) went to Canberra to see Mr Ian Sinclair, Acting Minister for Foreign affairs, but was not able to get much satisfaction. Eventually, however, Mr Sinclair did say that if Nava contacted him he would reconsider the passport issue. Appeals were made to Nava to change his mind from Cetana, his father, his brother in the States, the Archbishop of the Anglican Church in Melbourne, Dr Ghista and of course Dada Abhiik.

The response from Nava's family particularly was very moving, as his father and brother all showed great compassion and respect for Nava's ideals. Through the week, Nava was overwhelmed at the reaction to his plans for self-immolation and eventually, by His Grace alone, changed his mind and appear at Sectorial Office on the evening of the 16th October. It was amidst a very festive atmosphere that members of the press inter-

viewed Nava that night.

Later in the evening Nava returned to Burwood with Cetana, spoke to more reporters and to two Commonwealth policemen and was just about to go to bed when some members of the NSW Special Branch arrived on the doorstep. They pushed Karun and Amalina aside, dragged Nava into their car and took him to their office where they proceed to fabricate a statement by Nava saying that he had never intended to self-immolate and the whole thing was a stunt to put pressure on the Government. This is called a "verbal" - when the only evidence in a case rests on an unsigned statement supposedly made by the defendant but in fact usually fabricated by the police. The two men who invented the statement were heavily involved in the Yagoona 3 case - one is the head of Special Branch and the other was the man to whom Seary regularly reported on AM and who was specifically involved in framing Govinda. It seems there's no end to their dirty doings in regard to AM. Nava has been charged with causing a public disturbance by misrepresentation to the public and his trial will be coming up in January 1979 and no doubt will prove to be another victory for Dharma!

Finally, in AJM news, some news on our "Yagoona 3" brothers. Narada and Govinda are on the 51st day (23rd October) of their fast till death and Vishvamitra joined them about three weeks ago. They are all fine mentally and spiritually though Narada, who is in the prison hospital is suffering some physical effects from the hunger strike. There is still no immediate prospect of a contact visit with Dada for the brothers but they have no intention of giving up their fast until their demand is met.

Their steadfastness and non-

compromising attitude is an inspiration to all of us. Our brother Pranava is due to be sentenced on November 2nd and in New Zealand Jagadiish is to be released on November 15th.

Sometimes His Liila seems like a great ocean with quiet patches and stormy waves taking their turn ... lately by His Grace,

it seems the quiet patches have been getting shorter and shorter and we barely have time to take a breath before the next huge wave descends upon us. I'm sure the next one is on the horizon!

BABA NAM KEVALAM

- Ainjali,
Acting AJM/PR Sec.

sectorial review

Adelaide: Dada Abhiik visited early in the month and gave a lecture which had a small attendance. Two six week courses are being held. The soup kitchen continues to expand attracting new people each week. Efforts are being made to get Clearlight better organized and accessible to a wider cross section of people. The working bees to implement changes have started again. DHARMA was taken around to various campuses and bookshops. Radio programme was broadcast on October 13. OSC continues with some success.

Perth: Dada Abhiik visited and one brother was initiated. "ASITIIMA" house, a half way house for people who are mentally unstable has opened. Ganga is co-ordinating this. Grants for this are coming from the Richmond fellowship. Shanti's immolation resulted in lots of positive publicity on three television stations. Tuesday courses were set up at the Women's Learning Centre. A four week course was started at the jagrti by Jamad Agni. Bhaktavirya is conducting a four week course on Ideology. A talk about the Learning Centre was given by Giita at a teachers' college. 40 UMM's were given to teacher trainees. A RAWA house has been set up in North Perth. Didi visited and performed Revolutionary Marriage of Amala Devii and Pavan.

Busking concert was held at the local markets to raise money for AMURT. Also a lunch time concert at the university.

Melbourne: The courses at Tech. College, teachers' college and the Learning Centre are continuing. Dinesh's group meditation classes are continuing at his college. OSC is beginning to be more effective as people's interest increases.

Canberra: Canberra unit was reformed late in September. Suvod and Satyendra recently joined Om Prakash. A lot of work was done to make jagrti liveable. Programme worked out to implement three simultaneous six week courses.

Wellington: A public lecture was given by Dada Kushal. 400 small posters were printed and put up in the city area. A small demonstration was held outside the Australian High Commissioner's office regarding Nava Kumara's intended immolation. A letter was presented for forwarding to Mr Fraser. A 40 hour sponsored fast was held to raise money for the AMURT appeal. \$200 was raised.

Brisbane: Two classes are being held each week in Brisbane area. A talk was given at Noosa Heads Pre-employment centre. Television and radio interviews were given following Shantiji's immolation.

Letters were written to paper and printed in response to an article on AM written by a lecturer on Eastern Religion at Queensland University.

Anandapalli: Construction of Ashoka and Giridhara's house is underway with the pouring of cement for the foundations. A regional retreat for approximately 30 people was

held in the middle of October. Yoga classes have resumed in Stanthorpe.

Hobart: Philosophy class continues twice weekly. D.D.C. is done regularly. Dada Abhiik visited and two brothers were initiated. A public talk was held with a good attendance. A stall was set up to raise money for the AMURT appeal.

Ananda Marga man in Catch 22 situation

By JEFF WELLS

To the layman, it seems that Ananda Marga devotee Peter Henry was offered a strange choice — burn, or face charges.

A Court 22 situation. He now faces charges for not having set fire to himself, as he announced to reporters.

The morning Henry caused a national stir with his threat to burn himself to death before returning to the place of his family, the Government fellow and members of the Australian Parliament of Melbourne and assorted concerned parties — he finally returned to his home on Monday night.

The nation appeared to breathe a sigh of relief that he had decided not to waste his young life. But a NSW policeman raiding his home at 2 am yesterday preferred to breath the words "you are under arrest."

The policeman of the Law Institute of Victoria, Mr. Bedford Teague, breathed the words "most respectfully as you are under arrest" over a report of Henry's subsequent court appearance yesterday.

Henry appeared in Sydney's Central Court and was remanded in custody until next Tuesday on a charge that on October 16 he made to police a false representation that on October 17 he would self-immolate himself.

Mr. Teague read the charge carefully and, apart from the redundant verbiage of "self-imolate himself," grappled with the implication that the police were intercepting Henry with a filing of something that he would do something giving him a chance to do anything.

Then he mused over the apparently circular logic inherent in a situation where the Government would request a man not to set fire to himself in public but, when he decided to do so, request the law would step in and tell him that he was being charged for doing it.

"I can see, why the law,

would have an interest in chastising a man for having caused a nuisance by threatening an anti-social act," Mr. Teague said.

"But it is puzzling to me why the Government does seem to be doing this. I don't understand it."

The policeman charged for not doing what he thought he would do.

"Never should probably face some penalty for all the trouble and expense he caused . . . but this charge?"

"Well there must be some better way of expressing whatever they want to punish him for. If that is the only appropriate charge available then I think some reason for the law to suspect he would make such moves."

"The charge is crazy. It is w-

arre," said the Anglican Archdeacon of Melbourne, the Most Reverend Robert Dunn, who had offered himself as an intermediary between Henry and the authorities.

"I have been charged for not doing what I think everybody in Australia hoped he wouldn't do."

"Peter should probably face some penalty for all the trouble and expense he caused . . . but this charge?"

"If this is the only thing on the statute book they can come up with, may be it is better than nothing. I don't get to face this type of situation too often."

Peter Henry's father, Mr. Gordon Henry, of Mt. Dandenong,

was read the charge on the telephone and breached the word "ex-translating."

Apart from that, he said, he could neither say other comments.

Henry told Central Court yesterday that he was sans enough to be allowed out on bail.

He told — Mr. Lewer, SM, that he was represented and would like time to speak to his own legal representative.

Mr. Lewer told him that he was free to seek legal aid at the court, but Henry declined. He said he wished to be given the opportunity to speak with his own representative.

Riddle of heiress

SYDNEY. — Lynette Phillips was an intelligent, rational woman who probably burnt herself to death knowing fully well what she was doing.

This was the opinion yesterday of former Ananda Marga and Proutist Universal adherents of the 24-year-old heiress.

The former Sydney colleague believes that if Miss Phillips had not been so intent on suicide in April to see her dream of the world becoming a harmonious Utopia United Nations realized, she would not have committed suicide.

And it is possible yesterday a woman approached the Royal Masonic Hospital in Paddington, near St. James' Palace, to commit suicide by fire.

She was not immediately identified.

It is not known whether she is the same person who was found dead with the Lynette Phillips suicide.

The Australian Leader of Proutist Universal, Harry Coyle, and Miss Morrison, who was in the country at a conference of leaders in the U.S.,

Mr. Coyle wrote with Miss Phillips' disappearance, sending telegrams to London, Paris, Geneva, and New York.

He recommended her to an intelligent, receptive and wise dedicated "nun."

He said he had no idea she planned to commit suicide until the very television news of her failed attempt in Britain last week.

In London, the secretary of the Ananda Marga was contacted by police for not helping the young Australian for journalistic reports.

"They just stopped her out of the community," he says.

For a social worker blamed the next, saying "They knew she was unstable and that she was planning to immolate herself." They refused to cooperate with Interpol.

Mr. Coyle said: "We last heard from her in April which she tried to get into

India.

"She was turned back by the Indian police who presumably knew she was

Mr. Coyle said that she returned to Britain and became editor of the sect's magazine.

In Sydney, Anjali Morrison, recalled that Miss Phillips was a member before joining Proutist Universal. Ms. Morrison said: "Shanti Devi" (Miss Phillips) was an amateur who got to see the party and partly blames this disappointment for her death.

Ms. Morrison said: "If she had seen him, she would have had a better feeling about what he was doing and what he should be doing."

"She would have round out he was against self-immolation.

"Her action was foolish, but her motivation was very high."

As a suicide attempt was irrational at the time . . . she knew what she was doing".

London police representatives in London were not informed for several days of Miss Phillips' attempt to set fire to herself while in Britain, a Foreign Affairs spokesman said last night in Canberra.

The spokesman said investigations were continuing in London, Brussels and Geneva to establish Miss Phillips' whereabouts when she was detected.

London police thought her plan to burn herself to death was a "publicity stunt".

London's Daily Mail said a social worker, Robin Hill, had tried to track Miss Phillips down when she first came to Europe.

PLEA TO PREVENT SUICIDE BY FIRE

Sect man's brother sends SOS cables

In a desperate effort to stop his Ananda Marga brother from burning himself to death, Dr Michael Henry, of the United Nations in New York, yesterday sent out a series of "SOS" messages to Australian government leaders.

His urgent cables went to the Foreign Minister, Mr. Peacock, in Los Angeles; the Australian Ambassador to Canberra, and the chief of the Australian Mission at the UN Headquarters, New York.

Dr. Henry is an official of the United Nations Fund for Population Activities.

He is deeply concerned about his older brother, Peter, who has threatened to burn himself to death.

In his message to Government leaders, he suggested a committee be formed to which the Government would agree to hold an independent inquiry into the activities of the Ananda Marga in Australia.

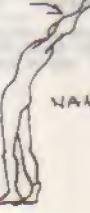
Peter Henry, 28, of Mt. Dandenong, has gone into hiding since he made threats to burn himself and Commonwealth Police have not been able to find any trace of him.

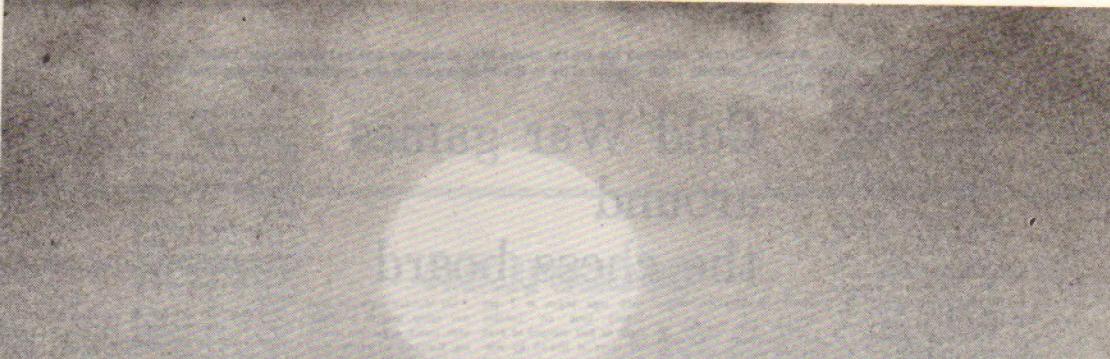
Michael Brandon yesterday added his voice to the appeals that Peter Henry not carry out his threats.

In a statement released in Sydney, Brandon said that Peter Henry should abandon his plans and return to his wife and child in Sydney.

Brandon's plea followed a request by the acting Minister for Foreign Affairs, Mr. Sinclair, who asked the sect leader to give up his plan to stop Peter Henry from his immolation plans.

Kaoshikii Nrtya

STEP A:- Do 'namaskar', raise arms straight with hands still left as in lalit in 'namah mudra'.	2) Bend 10 to right side with right foot behind left as in lalit - call 'dhin'. 	3) Bend another 10 (i.e. 20 total) & change feet i.e. left behind right & again call 'dhin'. 
4) Bend another 10 (i.e. total 30) & stepping right foot behind left - again call 'dhin'. 	5) Come up again till body is 15 slant & step left foot behind right - again call 'dhin'. 	6) Upright with right foot behind left - call 'dhin'. 
STEP B:- Repeat steps 2-6 bending to the left beginning with left foot behind right then;		
STEP C:- 1) Bend arms forward with hands still together in 'namah mudra'-dance with right foot behind left & call 'dhin'. 	2) Bend forward to touch middle fingers to ground at end of foot-with left foot stretched out behind right call 'dhin'. 	3) Upright with right foot behind left call 'dhin'. 
STEP D:- 1) Lean backward a little with left foot behind right -call 'dhin'. 	2) Lean more back with right foot behind left & call 'dhin'. 	3) Upright with left foot behind right call, 'dhin'. 
STEP E:- Still upright stamp first right foot flat on the ground then left foot straight down on ground calling 'ta' 'ta'		



One evening when BABA was on His evening ride He was talking to the Margiis with Him. At a point, discussion centered on the human existence in the universe. He said that in this solar system human life does not exist in any planet other than earth. But in other solar systems there are a number of planets where human life is existing and evolving.

On enquiry about UFO's etc. He replied that these human beings are also curious to know about you people. There might be planets more scientifically developed than the earth. It may take some time but one day the interplanetary system will be established and you people would be able to meet your brothers on other planets.

When enquired about man's alternative to shift to another planet in this solar system if the need arises, He said Mars would be more congenial than other planets for human habitation but artificial conditions will have to be created there for human survival.

BABA was talking to a group of Margiis. HE said that there are three categories of people in this world. The people whose thinking, speaking and doing are the same, there is no anomaly in all these three functions, they are A-grade people. B-grade people are those whose thinking is different than their speaking and doing (but there is no anomaly in speaking and doing) and the people who think one way, speak the other way and act the third way are C-grade people. They are hypocrites. Most of the politicians of the world are of this category.

The Soviet Champion, Anatoly Karpov, retained his world chess title yesterday against challenger Viktor Korchnoi. MICHAEL RICHARDSON reports from Baguio City in the Philippines on the political infighting that has marred the marathon match.

THE winner has emerged from the 1978 World Chess Championship. But the thing most people will remember is not the calibre of play, but the antics of the players and their camp followers.

While top-flight chess demands intellectual application of a high order, it originated as a war game in India some 1,300 years ago. That is how it has been played in this Philippine mountain resort 190km north of Manila ever since the rival delegations arrived in early July.

A nasty atmosphere of cold-war politics enveloped the struggle on the chequered board even before the first game began in what has turned out to be the longest as well as the richest match in world chess history.

But then that's hardly surprising when you consider the protagonists and what they represent.

Karpov, the Russian champion, is 27 - a pale, aquiline-faced and earnest man who, for Moscow, represents a new generation of scientifically educated Marxists.

Korchnoi is 20 years older than the champion. He defected from a touring Soviet chess team in Amsterdam two years ago, along with other players of merit in the Soviet Union, were being overlooked in favour of those he was alleged to have Communist Party support, like Karpov.

Korchnoi left his wife and son behind in Moscow and has been trying unsuccessfully to see them ever since.

Korchnoi is stateless, but has applied for Swiss citizenship and is likely to get it.

Soviet prestige was heavily at stake in the competition

and there were at least 14

Cold War games around the chess board

members in Karpov's delegation.

Shortly after arriving in the Philippines, Korchnoi presented his size of the Russian contingent.

He told a news conference that Karpov's delegation included two agents from the KGB (the Soviet equivalent of the US Central Intelligence Agency), a doctor, a psychiatrist, and a chemist, as well as bona-fide chess experts.

Heading the delegation was Mr Viktor Baturinsky, a short, pot-bellied, fat-faced figure with thick-lensed Bunter glasses. In spite of his amiable appearance, he is generally believed to be a retired KGB colonel.

Secret police

Korchnoi's sleekly-dressed friend and aide, German-born Peter Leuchs, claims to have secret police and that his inclusion as delegation watchdog epitomises the Russian approach to chess.

At one stage in late September, challenger Korchnoi was trailing Karpov by two games to five in a seemingly hopeless position in a contest of first to six games.

But by the time the 32nd and final game in the 13-

week saga began at 7 pm Sydney time on Tuesday night he had managed to even the score at five-all by winning three out of the last four games and drawing the other one.

Korchnoi, balding, intense, and rather overweight, attributed his winning streak to instruction in meditation and yoga from two American Andara Marga disciples. He said it helped him to relax off stage and concentrate while playing.

For the Andara Marga, its international image tarnished through alleged association with acts of violence and self-mutilation — Korchnoi's success was a welcome propaganda coup.

But rumblings of discontent about the challenger's link with the mystical sect which has a substantial following in the Philippines and elsewhere South-East Asian States as well as in Australia, erupted on Tuesday afternoon.

His two saffron-robed spiritual advisers — Victoria Shepherd, 31, whose Marga name is Didi Mantra, and Sister Fifi of Dhamma, Sweetness, and her guru, Stephen Daye, 28 — are on bail in the Philippines while appealing against conviction and 17-year jail sentences on charges of attempting to murder an Indian official in Manila earlier this year.

On Monday night the Karpov camp lodged a protest with match organisers accusing Korchnoi of resorting to provocation and psychological pressure.

The Soviet side charged that "involvement of criminals-terrorists in a sports contest appears to be a clear manifestation of disrespect to the country-organiser."

Korchnoi censured

On Tuesday evening, half an hour after the last five-hour playing session began, the seven-member jury suspended the match, censuring Korchnoi for "prolonged association with two persons who have been convicted by a Philippine court of frustrated murder, thereby hindering the harmonious and normal organisation" of the competition.

In a note to the jury, Korchnoi's chief second, British Grandmaster Raymond Keene, said the two Margis had left Korchnoi's retreat house in Baguio's exclusive car. He guaranteed to do his best to try to prevent their return while the match continued.

The pair offered to help Korchnoi early last month after he protested that he was being disturbed by the presence near the front of the auditorium of a Soviet psychiatrist, Dr Vladimir Zukhar.

At one stage Korchnoi refused to continue the contest unless a giant one-way mirror was installed on stage to prevent the players seeing Dr Zukhar.

The issue was defused on August 31 when the Soviets agreed to seat the psychiatrist at the back of the hall.

But for the whole of the crucial five-hour playing session on Tuesday night, Dr Zukhar was back in his fourth row seat gazing fixedly at the contestants hunched over the chess board.

Korchnoi's chief aide issued a statement saying the Soviet move made it almost impossible for him to continue the guarantees about non-presence of the two Margis in Baguio.

The mistrust and enmity between the two sides has gone to extraordinarily trivial lengths. In the first instance there was a question of whether coloured yogurt for the champion during play might be coded signals. The yogurt was dropped.

Then Korchnoi had to stop using spectacles which Karpov said caused too much reflection.

So it comes as no surprise to hear the chess buffs watching the championship say that in general the standard of play has been disappointing.

The tension in underhand tactics dragged the match down to the level of a hard-slugging world heavyweight fight.

It means that he who wears the world chess crown will not be undisputed king.

CROSSWORD SOLUTION:

DOWN:

ACROSS:

1. Jagat	37. Hari
8. Purusa	38. Vaeragya
10. Apeksika	40. Kapalin
11. Man-	41. Nr.
12. Vrtti	42. Tara
13. Kosa	44. Tamoguna
14. Ork	49. Mukti
15. Mantra	52. Anandam
16. Taraka Brahma	54. Nir-
20. Gaori	54a Guru
22. Sadhana	55. Asti
24. Moksa	56. Aksara
26. Ishta	57. Vayi
29. Divya	58. Na
31. Loka	59. Prakrti
33. Atman	60. Saincara
34. Baba	61. Devi
36. Nama	

1. Jamadagni	30. Yama
2. Guna	32. Kripa
3. Trikuti	35. Ba-
4. Samskrta	37. Hita
5. Jei	38. Viplava
6. Rsi	39. Rta
7. Akarta	40. Kama-
8. Paramatman	43. Aum
9. Anahata	45. Ganga
17. Anandamurti	46. Nirguna
18. Hamsa	47. Samadhi
21. Ratna	48. Tantra
23. Dhyana	49. Maya
25. Kalpana	50. Tena
27. Satya	51. Kaul
28. Sa	53. Bhati

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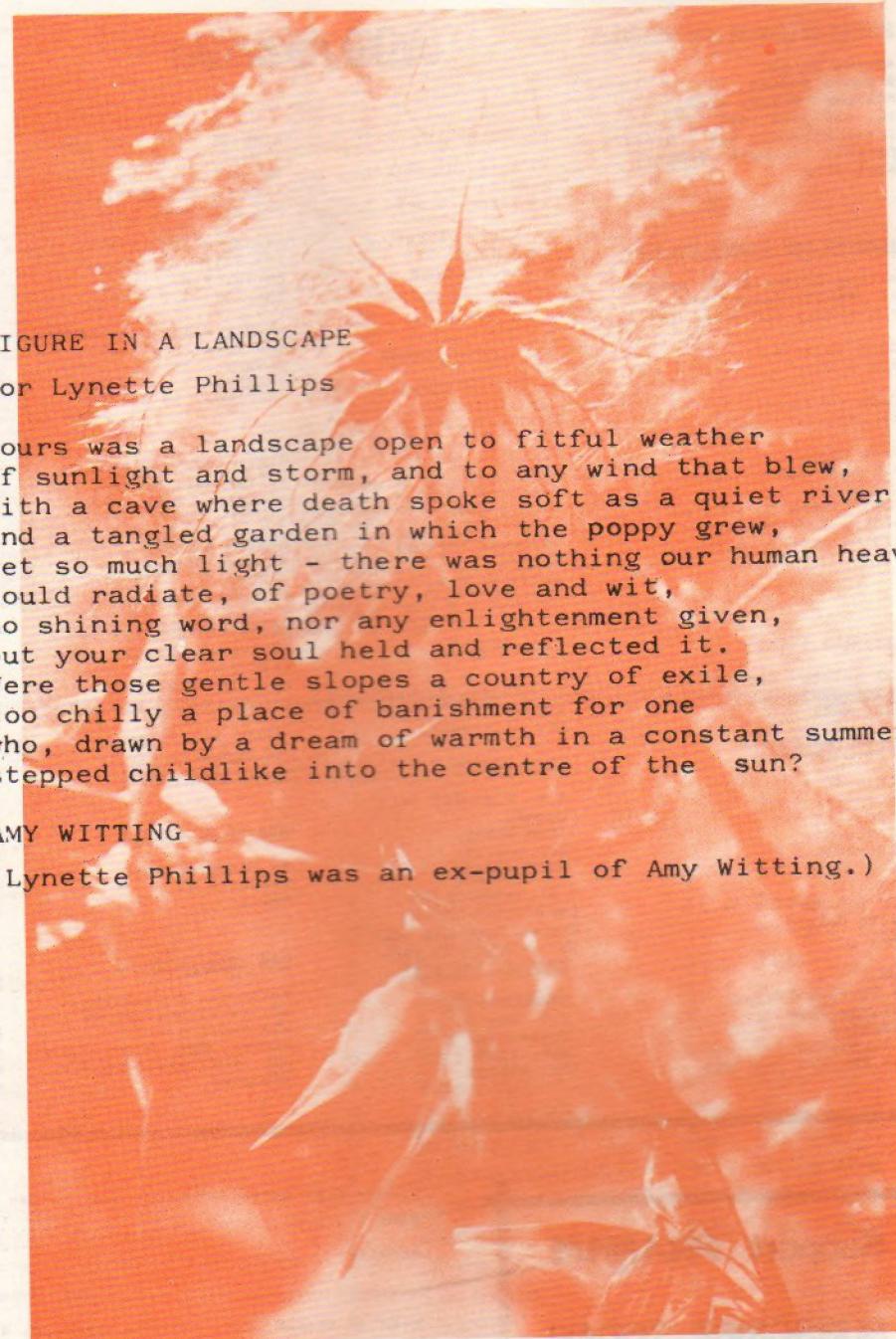


FIGURE IN A LANDSCAPE
for Lynette Phillips

Yours was a landscape open to fitful weather
of sunlight and storm, and to any wind that blew,
with a cave where death spoke soft as a quiet river
and a tangled garden in which the poppy grew,
yet so much light - there was nothing our human heaven
could radiate, of poetry, love and wit,
no shining word, nor any enlightenment given,
but your clear soul held and reflected it.
Were those gentle slopes a country of exile,
too chilly a place of banishment for one
who, drawn by a dream of warmth in a constant summer,
stepped childlike into the centre of the sun?

AMY WITTING

(Lynette Phillips was an ex-pupil of Amy Witting.)

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